

A

# CONFERENCE

BETWEEN

Mr. *Paul Lorrain,*

AND

Mr. *James Shephard,*

Now under Condemnation;

in which the latter maintains his VILLANY by the

*Mangorian Principle*

OF

# INCERITY.



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L O N D O N,

for W. BOREHAM, at the *Angel* in *Pater-noster-Row*,  
1718. (Price Two-pence.)

# CONFERENCE

BETWEEN

Mr. Paul J. Lott

AND

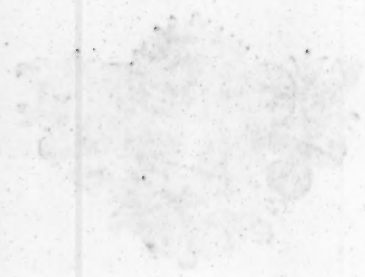
Mr. James S. Lott

Now under Consideration

of the Board of Trustees of the

University of the State of New York

IN OPENING



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T H E

P R E F A C E.

*I was always my Real Sentiment, that the Bangorian Doctrine when reduc'd to Practice, was capable to subvert both Church and State. The Assertions are so calculated for Confusion, that every private Man is justified in his Attempts, whensoever the Devil shall put it in his Head to Assault his Lawful Superior. But among all the Principles upon which this new Theology is founded, that is of greatest Latitude, and of the most dangerous Tendency, which affords every Man the Comfort of thinking he does well when he acts with Sincerity, or conformably to the Dictates of his own Conscience. I shall not impose so much upon the Ignorant, as to insinuate this unfortunate young Man, was induced to meditate so horrible a crime by Reading Bangorian Authors; But where Sincerity is the only Plea, we can wonder to hear of Ravillac.*



A  
C O N F E R E N C E  
B E T W E E N

Mr. *Paul Lorrain*, and Mr. *James Shephard*,

Now under Condemnation, &c.

*Lorrain.* **I**T is a Duty incumbent upon me to bring what Spiritual Comfort I am able to Persons in your unfortunate Circumstances; wherefore, *Young Man*, I advise you to depose that stubborn Temper, and reflect with yourself how much you have offended God, by your late Design to Assassinate his Majesty.

*Shephard.* I hope, Sir, the Sincerity of my Conscience will stand between me, and all Danger from that Quarter. Man's Life is full of Errors and Mistakes, in which we have nothing to rely upon but an erroneous Conscience, which is the only Test of our being in God's Favour. Now, tho' the Fact I am condemn'd for does appear in the Eyes of most Men to be highly Criminal, and directly contrary to the Laws of God, yet since I happen to be of another Opinion, I must stand or fall, in the Eye of Heaven, by my own Perswasion.

*Lorrain.* I own, Sincerity of Conscience is an Excellent Rule in many Things, and very serviceable in Points of Religion. A Person who believes in *Christ*, and acts with Sincerity, will be no Sufferer in the next Life, for not having joyn'd himself with this, or that *Communion*, or believ'd this, or that particular Tenet. But the Case is not the same as to *Morals*.

*Shephard.* I take it to be the very same. Why may I not be as excusable in the Sight of God, in doing an *immoral* Action by the Strength of an erroneous Conscience, as in believing what is really a Lye?

*Lorrain.* The Education of a *Christian*, robs him of the Benefit of an erroneous Conscience in the Case of Murder. The Scripture speaks plainly. *Thou shalt not kill.*

*Shepherd.* That Prohibition is not without some Exceptions, otherwise, it wou'd not be in the Power of the *Civil Magistrate* to take away a Man's Life. The meaning, therefore, is ; that no Man is to kill another unlawfully. Now who can be kill'd Lawfully, and who unlawfully, depends upon the *Civil Magistrate*, as to the *Legality* of the Action, but it depends upon every Man's Private Conscience as to the *Morality* of it, inso-much, that shou'd a *Publick Executioner* judge privately that he wrong'd a Criminal in putting him to Death, he wou'd certainly be guilty of a great Crime in the Sight of *Heaven*, tho' he act'd with Security under the *Legislative Power*. 'Tis as clearly deliver'd in the *Scripture*, that we are to hear the *Church* as it is, that we are not to kill, and as in one Case, no Man has *Authority* to say we offend *God* in believing amiss, so in the other Case, no Man ought to say we offend *God* in acting amiss.

*Lorrain.* This makes the *Civil Magistrate's* Power insignificant. May not the *Criminal* pretend, that as he only offends *God*, so Man has nothing to do with him ?

*Shepherd.* The *Civil Magistrate* has to do with a *Criminal*, as far as his Actions regard the *Publick Peace*. And of this my Case may be reckon'd an Instance. But still I may be Innocent in the Sight of *Heaven*. The Magistrate has nothing to do with my Conscience.

*Lorrain.* But, it may be you have not been industrious, nor taken any Pains to inform your Conscience. Consider ; you are but young ; your Experience but little ; your Education among Prejudic'd Persons, &c. which are Circumstances capable to destroy your *Sincerity*.

*Shepherd.* I have weigh'd all these Points very maturely ; and in case I had not ; still there wou'd be room for *Sincerity*, if my Conscience was but satisfied without being so very inquisitive. Is every Man obliged to run thro' the *Proofs* and *Objections*, of every Sect which divide the *Christian World* ? A Person may be satisfied with the *Morality* of an *Action*, as also with the *Credibility* of a *Tenet*, without hearing all that can be said *Pro* and *Con*.

*Lorrain.* You are generally condemn'd by all Mankind ; which ought to make you suspect your self of *Insincerity*.

*Shepherd.*



*Shepherd.* I have been inform'd, I am not alone in my Opinion. But this has nothing to do with the Question in Hand. *Truth* and *Falsehood*, depend not upon Numbers. God has given me a private Rule, which I must not deviate from under Pain of Damnation. And if I either want Capacity, or Opportunity to be better inform'd, (unless I be wilfully negligent) God is too just to give me a Rule, and punish me for acting according to it. I have always conceiv'd it to be a common Maxim among Persons of all *Religions*. That *Conscience* was the only *Test* of their being in, or out of God's Favour. For Instance; I believe not, because I am commanded to believe, but because I apprehend Things that are to be believed. I don't Sin, because I violate the *Law*, but because I apprehend my Actions or Omissions to be Violations of the *Law*. And if this is not a secure Rule, in vain has God bestowed Reason upon me to distinguish between *Good* and *Evil*. 'Tis not other Men's Reason, but my own, which I am to be directed by. I may, indeed comply with others, and they may be in the *Right*; but if in following them in the *Right*, my *Conscience* tells me, I am in the *Wrong*; 'Tis not any other Person can excuse me from guilt between God, and my own *Conscience*. I wou'd not be judg'd by this to set the Civil Magistrates Power at nothing. They have me in their Power, and I must submit to the Stroke of *Providence*. All I desire from the World is, that they will be so favourable to themselves, as not to make me an Instrument, or unhappy Occasion of destroying that Excellent System of *Protestant Divinity*, which wrought me up to this high State of *Enthusiasm*.